

How to Win; or, the Dignity of Labor.

SUGGESTIONS TO YOUNG MEN,

IN THREE LECTURES,

FOR THE ENCOURAGEMENT OF

AGRICULTURE AND THE INDUSTRIAL ARTS.

BY D. B. NEWCOMB,

Cornwallis, N. S.

"I wrought hard during the hours allotted to toil, and was content; and read, wrote, or walked, during the hours that were properly my own, and was happy."—HUGH MILLER.

LABOR OMNIA VINCIT.

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HALIFAX, N. S.:

"NOVA SCOTIA PRINTING COMPANY,"

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PREFATORY REMARKS.

THE following pages contain the substance of lectures delivered in several places in the County of Kings, N. S., for the encouragement of the industrial arts, before so many of the agriculturists and mechanics, with some professional men and merchants, as were present on the several occasions.

It is so much out of the usual course of agriculturists for one of that pursuit to appear before the public in the discussion of any matter of public interest, that when a man of the farm takes to the platform or the press, to agitate questions even of acknowledged importance, his compeers are apt to view the effort with a suspicion that the individual has some selfish purpose in view. I am only induced, therefore, to give these Lectures to the public in the present form, because I conceive them to embrace principles of truth which should be impressed, if possible, upon the minds of the industrial classes in general, and young men of every class in particular; and because the want of skilled labor is now becoming seriously felt in all branches of industry in this province, especially in agriculture, on account of our active, energetic young men leaving us for other places and other business.

My brethren of the farm have offered me little or no encouragement to publish, with the motive of our common good what has been approved of in sentiment, so far as an expression has been received; because, it may be, the effort to awaken an interest in the profession of agriculture and the rights and claims of agriculturists, was looked upon, as some expressed it, "as an effort to reach the *Red Benches*," while a number of professional gentlemen have voluntarily given evidence of their wish to see the Lectures placed before the public in their present form. Even if our farmers should be right in imputing ambitious motives to every one who turns a furrow in the field of literature,

they are certainly not right in assuming that any one would take this course to reach the low moral and intellectual level to which political distinction — honors are few and far between — has now in many instances become degraded.

With these hints, I think it my duty to lay before the public the reasons which induced me to undertake the preparation of these lectures. I have always been unwilling to waste in unprofitable inactivity that leisure which my occupation sometimes allows, and which diligent men, even with moderate talents, might often employ in a manner neither discreditable to themselves nor wholly useless to others. Desirous that my own leisure should not be consumed in sloth, I anxiously looked about for some way of filling it up, that might enable me, according to the measure of my humble ability, to contribute somewhat to the encouragement of general industry, and particularly to the skilful cultivation of the soil, in connection with the cultivation of the mind, as an inducement to our young men to stay with us, instead of fleeing from their home and their country in pursuit of a phantasm.

The writer has no interest in this matter only in common with every well wisher of our country, and it is submitted to the public without anticipating or answering the remarks of those who may perhaps sneer at me for a departure from the usual course of my calling, because I am desirous of employing in a rational and useful way that leisure of which the same men would have required no account, if it had been wasted on trifles or even abused in dissipation.

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THE DIGNITY OF LABOR.

LECTURE I.

"The camp has had its day of song:
The sword, the bayonet, and the plume,
Have crowded out of rhyme too long
The plough, the anvil, and the loom!
O, not upon your tented fields
Are freedom's heroes bred alone,
The training of the Work-shop yields
More heroes true than war has known!

Let Labor, then, look up and see
His craft no pith of honor lacks;
The soldier's rifle yet may be
Less honored than the woodman's axe!
Let Art his own appointment prize;
Nor deem that gold or outward height
Can compensate the worth that lies
In tastes that breed their own delight.

—Anonymous.



DO not claim for this subject anything new or very attractive, but I claim for it an importance which has been very generally overlooked by the very class that should be most interested in it. I have for some time been influenced by the impression, — and whether properly influenced I must leave you to judge,—that as almost every other subject has been freely discussed upon the platform, and brought to the notice of the people by the lecturers and speakers of

the day, it has really become the duty of some one to claim a share of importance for that which, it must be allowed by everyone, lies at the foundation of all prosperity. There are other subjects into which wit and humor could be thrown by the speaker or writer, if he possessed these qualities of mind, that would be more pleasing for light entertainment ; but I contend that there is only one other subject of more importance for your consideration, than the one I have chosen for the present discussion, whether it is presented to you in manner attractive on this occasion or not.

There is certainly a growing disposition in the young people of the present day, in this country, to let others do the work. They are influenced by the spirit of the times to resort to any shift, any way, any means, or almost any swindle, to obtain the means of living without work. They act upon the mistaken notion that a calling which does not require manual toil in the discharge of its duties can be successfully followed without labor. Farmer's sons, whose parents have obtained a respectable degree of competence and a commendable dignity of character, by labor, are seeking to rise above a calling which they consider undignified, by going into the professions, or by leaving home for the neighboring Republic, which they mistakenly conceive will afford them an opportunity to obtain a competence, without that undignified exercise of the body, as they regard it, called labor ; or, perhaps, they look for true dignity and a competence in a life behind the counter, or in the counting-room, since they vainly

imagine that the style of life usually enjoyed, to appearance, by the occupants of these positions, will raise them to a dignity above the sons of honest toil, and keep them from yielding to the temptation which may be forced upon them by necessity, to commit a deed they do so much abhor,—an act honorable in itself, but one horribly repulsive to their nature—the act of manual labor.

Anything against which the mind revolts by reason of mistaken notions, although designed for a blessing and a pleasure, becomes painful and irksome by such perversion of the mind; and there has been a disposition in a part of mankind, from the earliest period, caused by a perverted judgment, to despise honest manly toil, and to regard the happiness of men only as they appeared to the world outwardly, by their dress, their education, their wealth and their rank, and most erroneously considering the balance of happiness altogether against the man of toil. The class of young persons having these peculiar notions has vainly considered that, to obtain a position of dignity, they must rise supremely above all labor, and seek their happiness in what are regarded as the higher walks of life. Moreover this class of mankind has always been disposed to rob others of happiness, by taking to themselves, according to their own view, an easy mode of living, by leaving others to perform all the labor, and to live out, according to their mode of estimating happiness, a life of irksome toil. But the physical, as well as the moral laws of the Great Creator of the

universe are immutable. Men cannot violate them with impunity; and those who live in obedience to them, if only through a necessity arising from the wants of their nature, are made happy in the very nature of the case, by such obedience to those physical laws; while those who have their wants supplied by other ways and means than those ordained by Him who said, "be faithful, multiply, replenish the earth AND SUBDU IT," will waste a life-time in striving to obtain the degree of happiness the laboring man enjoys every day he is employed at his industrial calling. There appears to be something wrong in the state of things when so many sons of farmers and mechanics are seeking the professions, the arts, the commercial branches, or some other position than that which their parents occupied, ostensibly for the purpose of arriving at a more dignified position without labor. In fine, they hope to be transformed into gentlemen, according to their notion of things, by a few polished manners and a fine suit of clothes, that they may move in what are regarded as the higher circles of society, control the industry of those they are disposed to regard as below them, and live, if possible, upon the fruits of other men's labor. Why and where do young persons learn to dislike labor? and why and where do they expect to gain position and dignity without it? are certainly questions of some importance at the present time; for the challenge may be thrown out broadly, to find a healthy man, who will honestly say that he is happier when idle, although he has no need to be employed,

than when he is attentively engaged in some profitable business, or industriously laboring in some honest and laudable pursuit, the man cannot be found.

Labor is a necessity, not only because by it the bodily wants are supplied, but because the mind must have something to keep it employed, and there is no saying nearer the truth than that, "an idle person's head is the devil's work-shop." The idler is very closely related to the swindler, and sometimes one and the same person. There should be no discrimination made between physical and intellectual labor, except that intellectual labor is far more difficult to perform, and far more exhaustive to the health and strength of man. Here is where the error in the minds of young people first arises. They see no labor, as they suppose, in intellectual pursuits; and they dream of ease and luxury in professional or mercantile life, and only learn their mistake by a dearly bought experience, which teaches them that head aches and heart aches are more unpleasant than a little fatigue of the body. They see men of professional, and men of mercantile life, float into the Legislature and into official positions upon the tide of political feeling, when taken in the flood; but they forget that the ebb tide of public opinion leaves those who a short time before floated upon its surface, sticking in the mud of political degradation; and they forget, too, that men who are thrown upon the shore of political honors by a wave of public indignation, while clinging to some fragments of the wreck of political parties, will very likely be dashed away again.

by the undertow of the succeeding wave, and lost upon the angry sea of public displeasure. Men who obtain their position by a negative vote of the people,—that is, by votes which, through party determination, political hatred and personal dislike, are designed to keep others out—instead of the positive voices of the people, to put the right man in the right place, will be short-lived politicians, the sooner ripe the sooner rotten. Sound politicians and real statesmen do not spring up like mushrooms, nor can the populace breathe upon men and make them such in a day.

Labor is a grand principle in all creation. There is no such thing as life without labor; there is no such such thing as purity without labor. God labored in the creation of the world, and in the creation of all that has life upon its surface, and on the seventh period, or on the "seventh day," as the Sacred Book records, "God ended HIS WORK which he had made." Young people or old people, young men or young women, who despise labor as beneath their dignity, have never properly learned to answer understandingly the catechistical question,—Who made you? The individual who lives and enjoys an ordinary share of physical and mental strength upon the earth, and never applied any of that strength in obedience to the injunction to "SUBDUE IT," has come short of fulfilling one of the grand ends of his creation, and far short of enjoying as much pleasure as the Creator has placed within his power to secure.

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of our corrupt natures,—sweetener of our daily bread ; that which lulls us so soundly to sleep at night, and makes the hard couch of the poor softer to them than the downy pillows are to the rich, in the lassitude and restless weariness of rest,—the regulator of the ever active passions of mankind ; the means by which we can live upon the earth and “**SUBDUE IT** ;” and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth,”—who would despise thee as beneath their proud spirit, when God himself hath sanctified thee !

All nature labors. The sun, though the centre of our system of worlds and the grand luminary of all the planets that revolve around it, has yet its own labor to perform, by revolving, with its planetary system, around the centre of some other more grand majestic system beyond ours. The planets perform their appointed revolutions by the power which put them in motion, and which holds them in their course. The vegetation of the earth is produced by the everchanging seasons, and by the everchanging and active operations of the elements of which the earth is composed, and with which it is surrounded. The atmosphere which we breathe is purified by motion ; and when the boisterous, stormy winds sweep across our country, and chill us with their disagreeable blasts, it is only the labor performed in the elements of nature, to purify themselves for our use, and to strengthen the growing vegetation of the earth. The stagnant water becomes putrid by its stillness, while the running stream is kept

pure by its motion and cannot be poisoned. The heart even of the man who despises labor performs the work of repeating, by a pumping process, through his system, the blood which in twenty-four hours will amount to twenty tons, to keep the despicable creature alive; yet he will scarcely help that organ of his vital powers in its function, by the healthful exercise of his system in mental and physical labor; and if the heart of every one who is too proud or too indolent to work, should cease to perform its labor accordingly, the industrious would soon be the sole possessors of the earth.

Young persons who think to raise their dignity without labor, by crowding into the already over-crowded professions, make a grand mistake. They are placing themselves in a position where, unless they have a competence without, they must either work, beg, starve or steal. There are some crops that will grow on a farm spontaneously, but nothing will grow out of a profession without labor. In fact; the reason that some get the name without the qualification required in the professions they seek, is because they seek these professions with a view to live without work; and, consequently, never apply the labor necessary to arrive at any great proficiency in their studies, or any great degree of dignity in their professions. We must not discriminate between physical and intellectual labor; they are mutually dependent upon each other. The merchant, the capitalist, -the physician, the lawyer, the philosopher, and the man of

science are laborers in the highest sense, and the event will be disastrous when their claims are disallowed. The increasing disrelish for work is one of the sad symptoms appearing in our valley. The ambition to thrive by expedients, to be carried in state through the world rather than add something by effort to its possessions, to act the part of a consumer rather than a producer,—this ambition is a sign of weakness and a prophecy of failure. And yet it is too obvious that the *dignity of useful labor* is passing out of sight, or loosing its power over no small portion of our young people. A great many fugitives from labor have left our favoured country for parts unknown. These fugitives have left labor for indolence, usefulness for ease, heroism for aimlessness, productive and beneficent effort for fast living and fashionable folly; and in doing this they have traded away nobility for a cheating promise of distinction, and invited the peril which they will probably lack the requisite strength and virtue to keep at bay.

Primeval man in Paradise was required to labor, for the Bible says: "And the Lord God took the man and put him in the garden of Eden to dress it and to keep it." Fallen man, when driven from the garden, was required to labor, because the earth was cursed for his sake, that he might fulfil the injunction, "That in the sweat of thy face shalt thou eat bread." But man was not cursed for the earth's sake, but the earth cursed for man's sake; inasmuch as God said: "thorns and thistles shall it bring forth to thee," that by the

sweat of his face man might in some measure be kept in obedience to his Creator's laws and enjoy on earth some of the redeeming qualities of his fallen nature. It is certainly with much pleasure that we contemplate the economy of things, so beautifully arranged on earth, that the proud cannot triumph over the humble ; because happiness results from a proper exercise of all the faculties bestowed upon man, and does not so much result from the mere possession of an object, as it does from the exercise of the faculties in laboring to obtain that object, and the satisfaction of having obtained it by the legitimate application of one's own abilities. If there are any who consider that it is true dignity to look down from a proud position upon the labor of the humble as beneath them, such persons are only happy by vainly conceiving that the class which they despise must be unhappy, because they despise them, and that they themselves must appear dignified to the laborer, because the laborer appears undignified to them. Such persons elevate themselves not actually, but only comparatively, by degrading others ; they are never found among philanthropists, nor in any way aiding those institutions which have for their object the elevation of our race. The proud may possess a large amount of self-inflated dignity, but they are tacitly despised by the world, and despised by Him who made the world, and who made his creatures susceptible of the highest degree of happiness, in whatever sphere of life they are placed, if they will live in obedience to his moral, spiritual, and physical laws. It is certainly

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a grand satisfaction to those who do labor, either mentally or physically, that those who do not labor cannot rob them of what they enjoy in the performance of that labor, nor rob them of the true dignity of soul they feel, nor the true dignity of character they bear, although they may, by a process of social sponging, rob them of some of the fruits of that labor. It would be well for young men,—and young women too—to consider what constitutes true dignity of character. The savage tribes ornament themselves with paint and feathers, which really to their bodies lend more graceful charms than the grecian bend; but with the ostensible purpose of making themselves appear dignified. They live by the chase and obtain their dignity, in their own estimation, by acts of savage cruelty and daring bravery, in the deadly battles of tribe against tribe. They leave the forest standing, the land uncultivated, the mines unopened, the sciences undiscovered, the world unexplored, the resources of nature undeveloped, and the true dignity of character unattained. The civilized class of men clear the forest and cultivate the land; build ships to navigate the sea; develop the mines, discover the sciences, explore the world, diffuse knowledge, elevate the race and attain to the true dignity of useful intelligent beings.

It is strange, indeed, that the labors of the husbandman and housewife, in this agricultural part of the province of Nova Scotia, should be looked upon as so undignified, by so many young men and women of the present day, who have not descended from families of

such nobility and rank as to make it anything beneath their position to soil their hands with work. There is certainly a wrong somewhere that should be put right, or an error somewhere that should be corrected. The occupation of the agriculturist, in this country, is either not properly and intelligently pursued to the best advantage, so that the children of the farmers may realize its pleasures and advantages, instead of considering it an undignified life of drudgery; or else the amount of mental labor is estimated far too low, that is required to attain to any considerable degree of dignity in intellectual life. It really appears that the farmers have a low estimate of themselves, or they would rise in their calling to an intellectual and an educated position equal to the professions; and when they educate a son, not to educate him for a profession, instead of for a farm; and when they educate a daughter, not to educate her for — for — I don't know what, instead of for a farmer's wife. How long our agriculturists will allow other classes to guide them by leading strings, and allow others to cut away their power by a more sharpened intellect, it is hard to tell; but such a state of things is very well calculated to drive every ambitious young man from a life on a farm to some other calling, and from that to some system of scheming, or, if a little further, to swindling. Farmers as a class are certainly men possessed of good common ability; but they place too low an estimate on their own position, quietly and peacefully tilling their farms, to expend any portion

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of their time and energy in gaining a position in society equal to their real merits. We leave it for the other more learned classes to fight the battles of our rights, and when the battle is over, these take good care to divide the valuable spoils between themselves, and only give to the farmer the compliment so often tendered to us, that we "are the sturdy yeomanry" of the Province; intimating at the same time, that it is in perfect keeping with our intelligence, that we should remain "hewers of wood and drawers of water," and that we should *pay the taxes and foot the bills!* But when young men learn that true dignity is to be attained only by labor, both physical and intellectual, and that the responsibilities of elevated position, are such as to make them rather undesirable than otherwise, they may be more contented to find a happy home and a sphere of usefulness on a farm; where their parents have distinguished themselves as industrious, honest and respectable citizens; and where they have gained a dignity and self-respect sufficient to raise them far above corrupt influences, and established for themselves a character they would not barter away for a little vain show in the world. It is certainly one of the greatest errors that can possibly occupy the thoughts of a young man, to conceive that honor, dignity and rank are obtained by a speedy flight from the top of some elevated position in society, to which he may be elevated without his own labour, but by the well earned means of a father or some one else. He should remember what was told the prince, "that

there is no royal road to learning," and remember, too, that there is no royal road to distinction as well. There is no such thing in the records of the past, as an individual having been carried to lasting distinction, over a smooth road, in an easy chair; for the battle must be *fought* before the victory is *won*.

Take a sentiment from the great Thomas Chalmers, D. D.: "Every man we meet carries about with him, in the unperceived solitude of his bosom, a little world of his own; and we are just as blind and as insensible, and as dull, both of perception and of sympathy, about his engrossing object, as he is about ours; and did we suffer this observation to have all its weight upon us, it might serve to make us more candid, and more considerate of others. It might serve to abate the monopolizing selfishness of our nature. It might serve to soften down all the malignity that comes out of those envious contemplations that we are so apt to cast on the fancied ease and prosperity which are around us. It might serve to reconcile every man to his own lot, and dispose him to bear, with thankfulness, his own burden; and I am sure, if this train of sentiment were prosecuted with firmness and calmness and impartiality, it would lead to the conclusion, that each profession in life has its own peculiar pains, and its own besetting inconveniences; that from the very bottom of society up to the very golden pinnacle which blazen upon its summits, there is much in the shape of care and of suffering to be found; that throughout all the conceivable varieties of human condition, there

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remember, too, action as well. of the past, as distinction, for the battle are trials which can neither be adequately told on the one side, nor fully understood on the other." *

To the hand of industry, and especially to the cultivation of the soil, is due all the luxuries of life and all the splendors of the rich. Does the gentleman of ease and leisure, when he sits at his rich dinner of roast beef and turkey, with all the delicious concomitants, accompanied with the wine, consider that these luxuries have been produced for his table by the labor of the husbandman? and although the man of luxury would scarcely be willing to share his dinner with the beggar boy which he meets on the street, nor give him a pittance to buy a dinner for himself, yet he would give a guinea for that boy's appetite, if he could purchase it, that he might relish a dinner as well as the farmer by whose labor his was produced. Does the fashionable young man or young women consider that the fine and stylish garments with which they adorn their delicate bodies are produced by labor, for their gratification, and that those who labor for that purpose are far more at ease in plainer and coarser garments, by reason of the exercise afforded by such labor? Do those fashionable people, who despise labor, consider, when they see the farmer at what they think is dirty work, that it brings a clean conscience? Let it be well considered by those who are looking for dignity in any particular position in life that the dignity must lie in the character and abilities of the man to give dignity to the position he may occupy.

* Astronomical Discourses, page 51.

To properly estimate the dignity of labor we must take into consideration what has been accomplished by it throughout the world, in clearing forests, cultivating fields, ploughing the sea, building cities, building railroads, constructing canals, stretching telegraph wires across the continents and across the ocean, and linking together in loving but iron bands the nations of the earth, and making them as one, spreading the beneficent results throughout the whole social life. We need not go beyond our own little Province to see the great results accomplished by labor within the short space of a hundred and twenty years, as Goldsmith says in his address to Acadia:

"(How short a period in the page of time!)
" Since savage tribes with terror in their train
" Rushed o'er thy fields and ravished all thy plain."

And now Nova Scotia has, according to the census of 1861,* 971,816 acres of cultivated uplands and intervale; and the agriculturist has dared in the dignity of his labor to say to the sea, thus far shalt thou come and no farther; and with more power than Canute the King, with all the flattery of his courtiers, by the Dykes built with skill and labor, the farmers have given to our Province 35,487 acres of the most valuable land in the world, and to Kings county alone, our native county, 6,895 of the richest of the whole. By the labor of the ship-builder Nova Scotia owns about 400,000 tons of shipping,—a ton for every

* Census of 1871 not published.

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man, woman and child in the Province. By the labor of the fishermen she obtains about \$3,000,000 worth of fish from the sea annually. The forest, by the woodman's axe, yields an export of \$732,873, and Kings county alone, by the labor of its farmers, has exported in one year, during the existence of the Reciprocity Treaty, according to the official trade returns of 1865, as many as 470,745 bushels of potatoes—nearly half a million—besides fruit, which has now become the most pleasing and the richest reward of labor, and besides the very large amount of other articles of produce which are sent from this our native county.

" Wild as the fruits he scorned to till,
These vales the idle Indian trod;
Nor knew the glad creative skill,
The joy of him who toils with God.

O Painter of the fruits and flowers!
We thank thee for thy wise design,
Whereby these human hands of ours
In nature's garden work with Thine.

And thanks that from our daily need
The joy of simple faith is borne;
That he who smites the Summer weed
May trust Thee for the Autumn corn.

Give fools their gold and knaves their power,
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.

For he who blesses most is blest
And God and man shall own his worth.
Who toil to leave as his bequest
An added beauty to the earth.

And soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at least in Heaven!"



LECTURE II.

Tis often said that we need not want, if we had plenty of money. But a specifical sum of money represents only a specifical amount of labor which has already been performed, or the product of that labor. That is to say : five, six, seven, or eight dollars in cash will represent a barrel of flour, according to the price, which was produced by labor equivalent to five, six, seven, or eight day's-work, worth five, six, seven, or eight dollars, according to the value ; and in the same way a larger sum only represents a greater number of articles, or an article of more value. For instance, four thousand dollars will represent a house that will require, in the production of the material and the labor in building, what is equivalent to four thousand day's-work. Moreover it is still to be observed in this, that money is only valuable for the labor that has been before expended, equivalent to the amount it represents in value already given for the money, and not for the labor, or its equivalent, which it may represent, to be expended for it in the future ; as may be better explained in this way ; the individual

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who receives a sum of money as a free gift, to him the value of that money is in the amount of labor, or its equivalent, that it represents, by which he is to be benefitted in the future; but the person who first obtained that money, to make it a gift, must have given for it, what it represents in value, and therefore he is only making a gift of the value of the labor already expended, and it is only a transfer of the work already done, that the individual who receives the gift in money, may have the labor, or its equivalent, given to him in the future. But to still better illustrate our position, let us take the value of gold, the standard for money; and we find gold very valuable on account of its very great scarcity, compared with other metals; and its scarcity arises from its very great fineness, compared with other metals; and, taking the mines on an average, to obtain a quantity of gold, valued at ten thousand dollars, it requires in time, expenses and material, what represents about ten thousand day's work, or the equivalent; and therefore for every dollar in gold must a dollar in labor be expended, or nearly that,—leaving perhaps a profit to the miner or capitalist) to obtain it from the mines for commercial purposes; and this is just all the commercial value it ever possesses, and it receives that value by the labor which is required to bring it into use; were it not so, gold might become of less value than iron.

It may readily be deduced, then, from these hypotheses, that it is labor which gives value to every thing we possess; and that it is labor that

makes life itself valuable. To live merely is only a passive state of existence,—the trees of the forest live—but to live and labor, is to live for a purpose; and to live and accomplish something worthy of our existence, is to live and enjoy life!

Those who travel in classic lands, to study the architecture, the sculpture, and the paintings of those places so celebrated for their magnificent works of art, should remember that those splendid works are the result of mental and physical labor, and not a grand creation of the imagination of those who first conceived them. If the visitor stands in St. Peter's church at Rome, which covers five acres of ground, and cost about \$75,000,000; and if he contemplates its magnificent columns, its grand arches and lofty dome, he may reflect that such a splendid structure is not a creation of the imagination merely, but a *work* of art, accomplished by *labor*; and he may also reflect that Bramante, Raffaelle, and Michael Angelo, the architects of this great Pontifical Cathedral, although performing no work with their hands, had a mental labor to endure far more severe than the labor expended by workmen in rearing the building. The visitor may gaze with some degree of astonishment at such a structure as the Victoria Bridge, across the St. Lawrence, the most remarkable structure of the kind in the world, and wonder how an iron, tubular, railway bridge, nearly two miles in length, with twenty-three stone piers, embedded twenty feet below the bed of the river, where the water is constantly running

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twenty-three feet deep, and built sixty feet above the surface of the water, could possibly be constructed by the art of man in such a difficult place; but labor accomplished it all.

It is somewhat amusing to the working man, and it teaches him a lesson as well, to observe the many substitutes which the rich have introduced, to give the exercise to the body required for their health, instead of resorting to labor, which would give the very best exercise required. They resort to the gymnasium, where an individual may practice athletic exercises from time to time, until the muscles of the body are nearly torn from their ligaments, and they learn no profitable art, nor enrich the world one cent; whereas the same time expended in useful labor would give a more healthful exercise to the body, and make some one richer, or add so much to the general good, according to the amount of labor expended. They institute sports and games, practice hunting and angling for amusement, court fatigue and hardships by strange adventures, and travel the world over seeking for that which the working man finds in his daily labor; and while the working man, ennobled by his vigorous constitution, his strong, hard and enduring muscle, and the healthy activity of his brain, feels a degree of that dignity inspired by honoring Him who commanded his creatures upon the earth to "SUBDUE IT," the man of leisure becomes tired of himself, and, losing the true dignity of feeling which belongs to man as the noblest work of creation, he sinks into

dissipation, and becomes weary of a life of restless weariness of rest ! Yes, some may say, but would you expect the rich to descend to the level of the poor and perform manual labor ? It is a question we will leave you to settle, whether it would be ascending or descending for the rich mens' sons to do that which would conduce to their happiness and to the means of relieving the wants of others, by merely laying aside a little pride and vanity. We believe there is much evidence to prove that it would be ascending in the scale of honor and dignity for the rich to make themselves as healthy, happy and useful in the social relations of mankind, by a profitable application of their time, as the honest, virtuous, intelligent working classes are in their habits of industry by which they are made virtuous and happy, although the rich are apt to despise them. It is a mistaken notion that manual labor and intelligence with refinement cannot go together. I have worked on my farm beside a man that could read in six languages, and he was a good workman. I had once in my employ the best historian I ever conversed with, and I had no fault to find with his work. I have worked beside men who could perform a good day's-work and perform equally as well on an instrument of music in the evening. The most perfect pattern of moral uprightness and refined manners that I ever knew, so far as my perception could discern, was a young man from a neighboring Province employed on my farm as a laborer. In the city such favorable opportunities and inducements may not be enjoyed for

young men to engage in healthful pursuits, but in the country it is no uncommon thing to find our wealthiest and most intelligent men the most industrious and smartest men in the field. We all know that some rich men can, and will work, although it may generally be intellectual labor they perform, yet if it be intellectual, it is only the harder; and we know, too, that on this side of the Atlantic our rich men have all first become wealthy by industry and perseverance. If our young people could only see that the fashionable rich are actually working harder in a perplexing struggle to maintain their position in society, and to further advance, if possible, to higher and higher rank, by an everlasting round of fashionable indulgence, that becomes excessively tiresome, and a sickening, disgusting satiety of luxurious so-called pleasure, that becomes most painfully distressing, by such an artificial life, they would have stronger confidence in the doctrine that "*Contentment, with Godliness, is great gain,*" and would be less inclined to leave the quiet pursuit of agriculture, to rush out into the busy bustling world, in pursuit of riches, or honor, or pleasure, while there is so great inducement for them to accept the remuneration now offered to the men who will work skilfully on a farm. I have seen all grades of men, from the Street sweeper up to the Prince of Wales, and there were none that ever appeared to me to be so happy, and to enjoy life with such a real zest, as men I have had employed to till the soil. A young man who had learned to farm in youth, but had engaged in speculation and trade very

successfully, and had made money, turned in with me a month in haying, through my solicitation and for a change, and he told me when done, that it was the happiest month he ever spent. We worked together, conversed toget' er, sang together, played together and were happy.

The sons and daughters of farmers and mechanics that sigh for an easy way of living and for distinction in the field of literature, thinking that it is a mere pastime to practice a profession or to write books, have but a slight conception, we may presume, of the amount of severe labor expended by celebrated individuals in gaining their dignity, and in the production of their works. The philosopher is not whiling away his hours in a dreamy reverie, when he is seeking out, by the penetration of his mind, the laws which govern the universe. Sir Isaac Newton was laboring most ardently in the development of Science, when his attention was drawn to the fall of an apple from a tree, as a consequence of a law of nature now known as the law of gravitation. He was not pilfering fruit out of his neighbor's orchard, because he was too proud or too indolent to labor and earn it, or to plant trees for himself. The mathematician is not dozing away his time in an arm-chair when he is solving those abstruse problems by which the magnitude, distance, and relation of objects and bodies are ascertained. The poet does not dream his effusion and imprint it upon paper by some magic art ; his work is the creation of his genius, by the labor of his brain. The orator does not acquire his eloquence by a mere

stretch of the imagination ; the labor of years, in close application to the necessary culture, is required, to bring him up to the proper Standard, even with all the talent he may possess. The Statesman—and I suppose we have such in the Dominion—is not borne to his position on the wings of universal approbation, nor wafted thither by his ambitious sighings for distinction ; he has to travel over a rough road of public criticism and censure ; has to climb over high hills of opposition ; has to get across, as best he can, wide gulfs between himself and public opinion. The author of a bood accomplishes his work,—if it be a work of any merit—not as a pastime, but by committing the labor of his brain to paper, in the tedious process of writing line after line and page after page ; the writing of which in itself, in a work of much extent, is the labor of years ; and most of the bright authors that have shone in the intellectual heavens, have gained their illuminating power by a repetition of effort, as their first works were not generally well received by the people ; and not giving way to discouragements and disappointments, they have continued to move on in their orbits until the telescope of other men's intellectual visions has brought them to the notice of the world.

You may turn to the career of any distinguished writers you please, and you will find, in most instances, that their first literary productions were not favorably received ; but the hard rubs, under repeated effort, gave them the true polish at last. Johnson the

celebrated lexicographer, and one of the most distinguished writers of the eighteenth century, was quite unsuccessful in his first efforts. His boarding school was a failure ; his "Tragedy of Irene" was a failure, and his poem called "London" attracted but little attention ; but when his Dictionary appeared, the University of Oxford thought proper to confer upon him the degree of Master of Arts, and it was then, of course, his brilliancy began to appear, and then he commenced to reap the reward of his labor. David Hume, with whom many are familiar as a celebrated historian, philosopher, and miscellaneous writer, but particularly as a historian, had the labor to perform and the disappointments to endure, common to every one who finally succeeds in arriving to a distinguished position. His "Treatise of Human Nature" met with an indifferent reception ; nor were his moral essays any more successful ; but his works entitled "Political Discourses," and an "Inquiry concerning the principles of Morals," by the favor with which they were received, began to draw upon him, and, after the labor of *ten years* in the preparation of the work, the publication of the "History of England" brought him out into the first rank of historians. Noah Webster, the author of Webster's Dictionary, which may be considered the ground-work of "Worcester," who is now taken as the standard of our language, was forty years from the time he commenced the preparation of his work,—years of close application to study and research, and years of constant labor in connection with

the most distinguished, was quite disengaged school was a failure, tried but little appeared, the confer upon was then, of and then he labor. David a celebrated us writer, but er to perform non to every distinguished here" met with moral essays ed "Political the principles they were re- for the labor of the publica- ght him out Webster, the may be con- who is now s forty years ation of his study and re- nnection with

the preparation of his great work—in completing an American Dictionary of the English language. The Walter Scott centenary celebration reminds us that this eminent Scottish Poet and Novelist, who is generally placed at the head of English novelists of the 19th century, did not find it an easy grade to ascend to the height of his ambition. "Though his emoluments were large, pecuniary difficulties with his publishers involved him in the common ruin; and his debts he determined to reduce by noble efforts, many of which, though they answered the end which the author had in view, added little to his fame and utterly destroyed a robust constitution in writing them." In all departments of literature in which we find distinguished or eminent men or women, we find that they have arrived to distinction by laborious effort, until, by their labours, they have overcome opposing difficulties, and have conquered the territory of the world's approbation. This may be said even of "happy Will. Shakspeare," the most illustrious dramatic poet of England; of "jolly Bobby Burns," Scotland's immortal bard; of Gassendi and Descartes, the celebrated French philosophers; of Demosthenes, the Athenian Orator, and the greatest orator of antiquity; of Cicero, the prince of Roman orators; of Edmund Burke and Daniel O'Connel, Ireland's bright political stars; of Sheridan in the English Parliament, famous for his celebrated speech on the Begum charge against Warren Hastings, before the House of Lords, who, when he had delivered his first speech in parlia-

ment, was told by Woodfall, the reporter, that he had made a failure, it is said that he "rested his head on his hand for some minutes, and then exclaimed with vehemence, 'it is *in* me and it shall *come out of me!*'" and by labor he brought it out, and afterwards made some of the most celebrated speeches on record. It is stated that some of the popular authors of the present day have been known to rewrite some of their manuscripts so many as seven times, to prune them of inaccuracies, and to amplify them and perfect them to their taste. Farmers think it hard enough to sow their grain once or hoe their potatoes twice for a crop but what would they think if they had to cultivate a piece of ground seven times to obtain one crop. The fact of the late Charles Dickens having gained such celebrity for his writings that large audiences would pay two dollars each per ticket to attend his dramatic reading, on his last visit to the United States, has made his name familiar to almost every one, if not his writings, as a man of great popular talent; yet such was his mental labor, notwithstanding his natural talent, that during his reading engagements, he kept himself much secluded from the festivities of society to which he was invited, which ordinary men enjoyed, until his engagements for reading were finished. I have this on the authority of a professional gentleman who was living in Boston at the time of Dickens's last visit there, who heard him read. Horace Greely is one of the great self-made men of modern times, who is evidently standing near the Presidential Chair of the

United States of America, in which through his popular ability, the voice of the people may yet seat him; but let any of our young men read his "Recollections of a Busy Life" and they will learn that he has attained to his present fame and position by a great amount of labor. We can point to our practising physicians, that have gained a respectable position in their profession, as among the most industrious in the community. They have driven night and day, braved wind and storm, witnessed suffering and affliction, without the time to enjoy the recreations enjoyed by persons in humbler circumstances. We can point to our practising attorneys, that have gained an influential standing by their profession, as among the most diligent workers to be found. They toil at the hard and dry subtleties of the law, in their offices, day after day, where the rustling of the leaves of books and papers are far less pleasant than the rustling of the leaves of blossoming fruit trees and growing plants. We may point to the reverenced position of the Bishops, Priests and Ministers, and if they are really servants of the Most High, they are required, "As every man hath received the gift, even so minister the same one to another, as faithful stewards of the manifold grace of God."

" Not numerous years, nor lengthened life,
Not pretty children and a wife,
Not pins and chains and fancy rings,
Nor any such like trumpery things;
Not pipe, cigar, nor bottled wine,
Nor liberty with kings to dine;

Nor coat, nor boots, nor yet a hat,
A dandy vest, or trimmed cravat;
Nor all the world's wealth laid in store;
Nor Mister, Rev'rend, Sir, nor Squire,
With titles that the memory tire;
Not ancestry traced back to Will,
Who went from Normandy to kill;
Not Latin, Greek nor Hebrew lore;
Nor thousand of volumes rambled o'er;
Not Judge's robes nor Mayor's mace,
Nor crowns that deck the royal race.
These all united never can.
Avail to make a single man,

A truthful soul, a loving mind,
Full of affection for its kind;
A helper of the human race,
A soul of beauty and of grace.
A spirit firm, erect and free,
That never basely bends the knee;
That will not bear a fetters weight
Of slavery's chain, for small or great;
That truly speaks of God within,
And never makes a league with sin;
That snaps the fetters despots make,
And loves the truth for its own sake;
That worships God and him alone.
That trembles at no tyrant's nod—
A soul that fears no one but God
And thus can smile at curse and ban;
That is the soul that makes the man."

The fair sex are constituted under the same laws which govern their protectors, and they have a life to spend profitably or otherwise, as well as their guardians. They were once, in this country—and perhaps now—not too proud to work and enjoy the dignity which that labor gave to their character. It made

them the true helpmeets they were designed to be in the creation ; it gave them health and strength and beauty ; it gave them the rosy cheek without paint. They worked butter as well as embroidery ; made cheese as well as crochet ; played upon the spinning wheel as well as upon the piano-forte, and raised themselves to the true dignity of women that could enrich their husbands and make themselves graceful without the chignon or grecian bend.

"Miranda is exceeding fair
With painted cheeks and purchased hair;
She dresses splendidly I know,
For other girls have told me so.
Her fingers glitter with her rings,
She smiles most weetly when she sings,
Likes Verdi better than Mozart,
And sneers at all that's called High Art;
But dances with consummate skill,
At croquet hits the stick at will.
Of needle work affects a dread,
Is fond of breakfasting in bed.
Can act charades, delights in balls,
In pic nics, "drums," and morning calls;
Can prattle French and German too,
But scarce one useful thing can do.
Attends the races, chaffs, and bets,
And talks of "animals" and "vets."
Can ride to hounds or drive a pair,
And knows what gloves are best to wear.
Her "Peerage learns well-nigh by heart,
But ne'er could make an apple-tart.
Devours sensation tales by dozens,
And loves to flirt with handsome cousins.
Ah ! but that she might play me false,
I'd ask Miranda for a valse!"

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"Amanda better pleases me,
Unfashionable though she be,
Disdaining purchased charms to wear,
She neither paints nor dyes her hair.
Her manner simple as her dress,
No art can aid her loveliness;
She rises cheerful as a bird,
Nor e'er lets fall a sulky word.
Can see her rival decked in lace,
Nor wear a frown upon her face;
Can pass a bonnet shop, nor sigh
The last French novelty to buy.
Tries to make happy all about her,
So that they scarce can do without her;
Loves simple pleasures, simple books,
And thinks but little how she looks.
Parades but rarely in the row,
Nor votes that Shakspeare now is "slow;"
They who converse with her may find
She has an educated mind;
Yet never will she deem it shocking
To own that she can darn a stocking,
And, though unskilful as a flirt,
She'll sew a button on a shirt.
Ah! were I in the prime of life,
I'd ask Amanda for a wife."

Whatever may be the interest that our lady friends take in their own usefulness and the estimation which sensible men place upon their real worth, it is not modest in me to be very particular in noticing, nor should I be bold in expressing my sentiments; but with regard to the interest which gentlemen take in the qualifications and accomplishments necessary to raise them to the dignity of ladies that will become good wives, I very much doubt if any man in this

country, however high his position, will esteem a young woman very highly for her qualifications, who has not become qualified to take charge of domestic duties by a practical application of her abilities in the management of household affairs. Furthermore, if any of our young ladies wish to write popular Romances, like Mrs. Harriet Beecher Stowe, they will find, that like her, they must be content with a plain manner of life, and satisfied with homely features; and they will find that it is necessary to work hard for the object they have in view. Farmers' girls, of course, are not required to have a very high degree of literary qualification to fit them for the duties of a farmer's house; but a good practical education, with its attendant refinement, and taste for chaste literature and the fine arts, is quite essential, and need not disqualify them to be

"Up in the early morning,
Just at the peep of day,
Straining the milk in the dairy,
Turning the cows away,
Sweeping the floor in the kitchen,
Making the beds up stairs,
Washing the breakfast dishes,
Dusting the parlor chairs.

Brushing the crumbs from the pantry,
Hunting for eggs in the barn,
Cleaning the turnips for dinner,
Spinning the stocking yarn—
Spreading the whitening linen
Down on the bushes below,
Ransacking every meadow
Where the red strawberries grow.

How to Win; or,

Starching the fixings for Sunday,
 Churning the snowy cream,
 Rinsing the pails and the strainer
 Down in the running stream—
 Feeding the geese and the turkies,
 Making the pumpkin pies,
 Jogging the little one's cradle,
 Driving away the flies.

Grace in every motion.
 Music in every tone,
 Beauty of form and feature
 Thousands might covet to own—
 Cheeks that rival spring roses,
 Teeth the whitest of pearls;
 One of these country maids is worth
 A score of your city girls."

The name of Alfred the Great is familiar to you; and how did this monarch merit the name of great? By humbling himself to the life of a herdsman to save his kingdom, and subsequently securing the peace of his dominions and striking terror into his enemies, after fifty-six battles by sea and land, in all of which he was personally engaged. But the warlike exploits of Alfred formed, perhaps, the least of the services he rendered his country. By his labors he composed a body of statutes, instituted the trial by jury, and divided his kingdom into shires and districts; was so exact in his government, says history, that robbery was unheard of. He advanced learning, wrote several works and translated others, and to him is England indebted for the foundation of her naval establishment, and it was he who first sent out ships to make the

discovery of the North East Passage. You see he worked for it.

The name of Peter the Great is familiar to you, too; and how did this Emperor of Russia obtain the title of great? He *labored* for the civilization and aggrandizement of his empire. Improvements of every kind were the first objects of his ambition. He travelled to acquire knowledge by which he could benefit his subjects, and he arrived at the true dignity of *the man in the Emperor*, by first humbling himself to work as a ship-carpenter: you see he worked for it, too. I need not repeat to you the oft told tales of Franklin and others, who, by their well-known diligence and perseverance, arrived to their distinguished positions, through the dignity of labor; for you see they *all worked for it*. Young people need not indulge in the expectation that they will arrive at any distinction, or make any good impression on the minds of others, by which to make their mark in the world, while nursed in the lap of ease. They must not think there is a redeeming power inherent in their own nature, which will purify and elevate them by a mere wish; they must pass through the furnace before they are purified from dross, and have the stamp of the mint upon them before their value is known.

The Patriarch Joseph had been in prison two years, when he interpreted Pharaoh's Dream, and was received into the favor of this Egyptian King. St. Paul, the learned Apostle, was under bonds and imprisonment when he made such a brilliant and forcible speech, so

full of the power of truth, in defence of himself and his religion, before King Agrippa, that the proud Jewish monarch was almost persuaded to be a Christian. John Bunyan's twelve years of prison life was devoted to composing and writing the "Pilgrim's Progress;" and from that place of confinement, whither he was sent to prevent his preaching, he gave to the world what is considered the most popular allegory in our language. Lord Chatham made his great speeches with the care of the national safety and prosperity resting upon him, after many years of laborious duty in public life, and sometimes, "when sinking under the weight of years and disease;" and sometimes, too, "when wrapped in flannels and supported on crutches." Who of us would care to purchase the greatness of Count Von Bismarck at such an immense expense of blood and treasure as the late Franco-German war? It costs millions of dollars and thousands of slain upon the battle fields, to make a Wellington, a Bonaparte, a Grant, a McMahon, or a Von Moltke. But I need not multiply instances to prove the principles that are already so fully illustrated, and must be generally understood; for the observation of any one will prove, that what can be obtained with very little effort will have very little appreciative value to the possessor; and that which can be produced with little care and labor will possess little merit or value. Ill weeds grow a-pace, without labor to cultivate them, but the grain and esculents necessary for the food of man, as

well as the delicious fruits, must be produced by labor.

" Nature expects mankind should share
The duties of the public care.
Who's born for sloth? To some we find
The ploughshare's annual toil assigned;
Some at the sounding anvil glow;
Some the swift-sliding shuttle throw;
Some studious of the wind and tide,
From pole to pole our commerce guide;
Some, taught by industry, impart
With hands and feet, the works of art;
While some, of genius more refined,
With head and tongue assist mankind:
Each aiming at one common end,
Proves to the whole a needful friend.
Thus from each other's useful aid,
By turns are obligations paid:
The monarch, when his table's spread,
Is to the clown obliged for bread;
And when in all his glory drest,
Owes to the loom his royal vest.
Do not the mission's toil and care
Protect him from the inclement air?
Does not the cutler's art supply
The ornament that guards his thigh?
All these, in duty to the throne,
Their common obligations own;
'Tis he (his own and people's cause)
Protects their property and laws.
Thus they their honest toil employ,
In every rank, or great or small,
'Tis industry supports us all."

If you wish to see man in the eden of his purity, before he has tasted the forbidden fruit of pride, or covered the pure simplicity of his moral nature with

the fig leaves of fashion, look at a group of busy children, on the lawn, or by the road side, engaged at their plays. Full of life and animation, their minds all aglow with activity, they are in a miniature world, at play, created by their own vivid imagination, with plenty before them to do, and with an instinctive desire to do it, implanted in their nature in order that they should receive the necessary exercise for the growth and development of their bodies. They hop and skip, jump and run, sport and frolic, build play houses with such material as they can gather, build toy ships and sail them on little ponds, make imitation mills in the road banks, dam the water on little streams for their imitation mills, drive each other for teams, remove sand banks on little hand carts, build little bridges and grade little path roads, and carry on imitation trade with something to represent specie; and when the little fellows are hardest at work in mud and sand, with a fair quantity upon themselves,—for children have not yet learnt to be afraid of a little soiling of the hands and clothes—if a lady or gentleman, however fine in appearance, approaches the little fellows, they will stand up and look at him or her with all the dignity of royalty; for they have not yet learnt to be ashamed of their work, but rather feel proud of it. Little girls, too, love their out-door sports, which are so essential to their health; and they attend to their own domestic affairs in their plays, and they nurse their dolls themselves, although it may not be fashion-

able for ladies to nurse their own children or to do their own work.

It appears to me that children are not generally regarded with the importance their purity and excellence deserves. If they are sometime stubborn, wilful and ugly, it must be because their parents were so before they were ; if they are difficult to manage, it must be because they are not managed according to the requirements of their nature. But the fond father who takes his sweet little bright-eyed daughter, with her flaxen hair and rosy cheeks, upon his knee, and hears her little prattle, and doats upon her innocence, the purity and loveliness of his darling child, that has entwined herself around the warmest affections of his heart, can see some of the primival innocence that belonged to the first parents in the garden. The affectionate mother, too, when she has her brave little boy upon her lap, and answers his numerous little philosophical questions, while she is twisting his silken, curly locks around her fingers, and playing with his plump, little, fat, dimpled hands with tapering fingers, and gazing at the sparkle of his bright eye, can see in him some of the excellency of her beau ideal husband, before the fall. But, in my opinion, no one has ever appreciated children fully as a pattern of innocence and virtue, as an example of purity without pride, but Him who said, "Suffer little children to come unto me for of such is the Kingdom of Heaven."

"When from the sacred garden driven;
 Man fled before his Maker's wrath;
 An angel left her place in Heaven;
 And crossed the wanderer's sunless path.
 'Twas Art! sweet Art! New radiance broke
 Where her light foot flew o'er the ground;
 And thus with seraph voice she spoke,—
 "The curse a blessing shall be found.'"



LECTURE III.

"Stand up erect! Thou hast the form
 And likeness of thy God!—who more?
 A soul as dauntless 'mid the storm
 Of daily life, a heart as warm
 And pure as breast e'er wore.

What then? Thou art as true a man
 As moves the human mass among
 As much a part of the great plan
 That with creation's dawn began,
 As any of the throng."

JT may well excite much surprise, and provoke some discussion upon such an important matter, to observe how frequently the time-honored calling, upon which all other callings depend for their support, is undervalued and dishonored by the very class who pursue that calling. The statistics are not before me, but I have it on the authority of Sir William Young, Chief Justice of Nova Scotia, as stated by him in his speech at the opening of the last Provincial

Industrial Exhibition of N. S., in 1868, that more than half the population of this Province draw subsistence from the soil ; which shows that even in this somewhat unfavorable country for agriculture, the farming interest is much greater than any other. But, strange to say, our interests are less regarded, and our calling less respected than other callings even by the farmers themselves. If a farmer has means to educate a son, he educates him for a profession, and plants in his breast by that course a feeling of disrespect for his father's calling. The farmers exercise no great ambition in qualifying themselves to fill official positions, and when they choose men to act for them in public matters, or for their Representatives they generally choose professional men or merchants. Ambitious young men, of course, are always looking anxiously for some situation that will give them an opportunity of preferment ; and as there appears to be the least prospect of it in agricultural life, they expend their energies some other way. When a man sees some uncommon development of mind in a son,—and parents are apt to see that in children of no very extraordinary powers of intellect—he thinks it degrading to his son to confine such talents to a farm ; and so the feeling pervades the whole class, that the farm is no place for talent. The clerical profession takes its choice ; trade takes its choice ; the sciences and fine arts take their choice ; and the farm has to accept of what are left ; and whether the class left for the farm is the least worthy of respect, I may at

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present leave an open question, but one thing is certain, that as long as farmers regard their own calling as undignified, respect other professions before their own, and place the power into the hands of other professions to manage their affairs and tax them as they will, so long will the farmers be used as the tools of other mens' ambitious desires, and the true dignity of their own position will be disregarded.

A considerable number of our forehanded farmers have educated sons for the profession of law or medicine, but not an instance of a farmer in Nova Scotia educating a son for the profession of Agriculture has ever come to my knowledge, although there are Agricultural Colleges in the neighboring States within two or three days' ride from any part of this Province, where hundreds of young men are being educated for professional agriculturists, expressly for the farm and with no other object in view. Hear President White of Cornell University on this point. "Let me here mention," he says, "two of those great indirect wants which should be kept in view in any large plan for instruction in Agriculture or the Mechanic Arts. First of these is the want of due representation of the agriculturists and mechanics among the men of political power and influence. It is a want which every thinking man recognizes. It is one great cause why ambitious and energetic young men are constantly deserting the farmers' profession. They constantly see 'tonguey' men taking positions of influence over substantial working men. There is but one way to

combat this, and that is to combine with special education in your departments of Agriculture and Mechanic Arts good general education in history, in the fundamental principles of law, in the master-pieces of thought and expression in our own language, and the like. Thus shall you make your master-farmer and master-mechanic a power not only on farm and in workshop, but in the world ; thus and thus only shall you give agriculture and mechanic arts their due representation in the politics of the country. A second great evil to be met," he continues, "is the constant depletion of the farming districts of the greater part of their best men and the over-stocking therewith of the city populations. Every thoughtful man sees this and deplores it. This is not so in England. There the ambition of thriving men is to get out of city into country ; here, the ambition of thriving men is to get out of country into city. Why this difference?" he asks ; and, sure enough, why this difference ? Our farmers' sons have been going, going, going, and are gone from the country, not only to the city, but to another nation ; and there is scarcely now a journeyman farmer, who understands his business, that can be hired, in this part of the Province. What else may we expect but our present position, if farmers expend their money in educating their sons and daughters for the professions, in institutions where their companions and classmates only regard farming as a menial occupation, and even expend money upon their sons in foreign countries to elevate other professions above their own. The idea

seems to occupy the brain of the industrial classes that honor does not belong to their callings ; and if they have means to do anything for the advancement of their children, they think they must place them beyond the necessity for manual labor.

The rich give their sons a liberal education, expend large sums of money upon them, to favor their opportunities for advancement, and then experience a disappointment in seeing young men from the humble walks of life outstrip their sons and take the high positions to which they hoped theirs would have attained. But the laws of the Most High are so beautifully arranged in his wisdom that the elevations in society, caused by rank and wealth, find their level by the degeneracy of the race, through a lack of stimulus for the mind ; while the depressions in society, caused by want, find their level in the elevation of men, by the stimulus afforded to the mind in supplying these wants. One of the greatest cares which perplex the rich is to make something of their sons and keep them up to the rank of themselves, while it is the great perplexity of the working man, in a new country with free institutions, to keep up to the rapid advance of his sons. The boy which the hard-working man had with him at his humble occupation, a few years ago, is now, perhaps, carrying on ship-building, or some other extensive branch of business, with a large number of men employed, owning shipping and other property, handling a large amount of money every year, and carrying on a large amount

of profitable business to the *country*; while the rich man's son, who had no necessities to stimulate his energies is in a situation that would be unpleasant to describe. Men who have wealth and influence would like to have, notwithstanding, the power of appropriating to themselves all the honor and distinction due to talents and true merits; but there is a power, mightier than theirs, which controls these things by laws that do not change to suit the caprice of men, a sentiment which has been eloquently expressed in the following language:—

"I would not change, if I could, our subjection to physical laws, our exposure to hunger and cold, and the necessity of constant conflicts with the material world. I would not, if I could, so temper the elements that they should infuse into us only grateful sensations, that they should make vegetation so exuberant as to anticipate every want, and minerals so ductile as to offer no resistance to our strength and skill. Such a world would make a contemptible race. Man owes his growth, his energy, chiefly to the striving of the will, that conflict with difficulty, which we call effort. Easy, pleasant work, does not make robust minds, does not give men a consciousness, does not train them to endurance, to perseverance, to steady force of will, that force without which all other acquisitions will avail nothing. Manual labor is a school in which men are placed to get energy of character, a vastly more important endowment than all the learning of all other schools. They are placed indeed under hard masters, physical suffering and wants, the power of fearful elements and the vicissitude of all human things; but those stern teachers do a work which no compassionate

friend could do for us; and true wisdom will bless Providence for this sharp ministry. * * * * Work we all must, if we mean to bring out and perfect our nature. Even if we do not work with our hands, we must undergo equivalent toil in some other direction. No business or study which does not present obstacles, tasking to the full the intellect and the will, is worthy of a man. In science, he who does not grapple with hard questions, who does not concentrate his whole intellect in vigorous attention, who does not aim to penetrate what at first repels, will never attain to mental force."

All great and illustrious men, whose names brighten the annals of history, have gained high positions, and immortalized their names, only through their hardships. They tell us that labor is the noblest blessing which God has bestowed upon the human race; that it is its own reward; that by it you achieve the greatest acts; by it you can acquire fluency of speech, and by it only can you render yourself versed in all the studies requisite for future life. "There is nothing," says Scott, "Worth having that can be had without labor, from the bread which the peasant wins with the sweat of his brow, to the sports with which the rich man must get rid of his *ennui*. The only difference between them is that the poor man labors to get a dinner to his appetite, the rich man to get an appetite to his dinner."

The industrial occupations have always been honored as the sphere of life from which eminent men have arisen, and from which those distinguished characters have been chosen, who have marked the

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great epochs in the progress of our race, and have played such a conspicuous part in the drama of the world's history. The opulent have ever been unwilling to acknowledge the merits of the industrial class, and they think it strange indeed that men should have arisen from the humble walks of life who, by the revolutions they have caused, have shaken nations to their centre, and the moral world from the centre to the circumference. Our Blessed Lord once surprised his countrymen when, as the Scriptures saith, "He taught them in their synagogue, insomuch that they were astonished and said, whence has this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James and Joses, and Simon and Judas? And his sisters, are they not all with us? whence then hath this man all these things? And they were offended in him." So reads the sacred Narrative; and we may presume, with very little doubt, they were offended in him, simply because they regarded him only as the "carpenter's son," and his rank too low to merit any distinction from them. But He whom they despised as a carpenter's son, revealed himself to the world through this humble capacity, to establish principles of Christianity, which have overthrown empires, dethroned kings, subdued nations, revolutionized the world, carried on civilization, redeemed mankind, abased the exalted and exalted the humble. What was the great lawgiver of Israel, Moses, doing, when called to lead his countrymen out of the bondage

of the King of Egypt? Was he spending his time in fashionable folly, or discussing the situation with Pharaoh's Prime Ministers, over a bottle of champagne, with the view to obtain better terms and a good salary for himself? No, he was employed at the calling which, of all others, is the most simple, but one from which many distinguished men have been chosen by the Omnipotent; and one from which many have arisen to make their mark in the world by their own exertions. He "kept the flock of Jethro, his father-in-law, the priest of Midian." You know, too, that this was the occupation of this great personage in the history of the Jewish Nation, who performs such a conspicuous part in the history of God's dealings with the children of men; "who was raised up on high, the anointed of the God of Jacob and the sweet Psalmist of Israel." He was not lounging in a hotel, like a fashionable young man, with his hat peculiarly set on one side of his head, his feet mounted on the back of a chair, a cigar mounted like a miniature cannon in the embrasure of the left corner of the mouth, puffing the smoke in delicate whiffs from the right, while the cigar is supported tastily between the tip ends of the fore and second fingers of the left hand, the right hand twirling a fancy cane artfully, discussing the *merits* of the horses engaged in the last horse races, or the men engaged in the last boat races, the *demerits* of certain young women and the peculiarities of his last flirtation, with a face finely flushed with brandy, before he went out to slay Goliath, the Philistine of Gath. No: he

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"rose up early in the morning," says the Book, "and left the sheep with a keeper," because he had another duty to perform. There was no lounging away the time with David; he had acquired skill by his energy, and he was ready to practice it upon the giant, who had defied the armies of Israel.

The Apostles of Christ were personally chosen by their Lord and Master from the industrial classes; and though their teachings would have been more popular with the people of that day, if they had been chosen from the higher ranks, yet the higher ranks then, as well as now, cannot boast of being expressly honoured by the choice of all the truly great men from their members. We have the fact staring us boldly in the face, that the great majority of the distinguished laborers in the church, from the earliest period to the present day, have arisen from the industrial classes; and if not from this rank, they have prepared themselves for the duties of the choice, by inuring their mental and physical systems to hardship and endurance, by mental and physical exertion. In the economy of Heaven, the right men are put in the right place; and officials do not gain or hold their position by a government that chooses men with impure motives, or that changes with every change in the popular will. John Wesley, the much honored founder of the sect of Wesleyan Methodists, which now stands so high among the Christian Denominations, in the course of his peregrinations is said to have preached more than forty thousand sermons, and

to have traveled three hundred thousand miles, or nearly fifteen times the circumference of the globe. A long roll of names could be introduced to illustrate this principle, but I need only refer to what comes under the observation of every one who notices the men that now minister in things sacred in our own country, and generally in countries where the church and state are not united. Very frequently these men have commenced life in as humble a position as our Blessed Lord, who was despised as "the carpenter's son," and have worked their way onward by an indomitable perseverance and industry, into the theological institutions with which our country is now favored, and through these institutions into the work of the ministry, where they shine as bright lights in illuminating the moral world, and distinguish themselves for their *labor* in building up the cause in which they are engaged. And not only in the church has this principle been carried out by Him before whom "the nations of the earth are as a drop of a bucket, and are counted as the small dust of the balance; and all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou?" but in the moral and civil government of the world He chooses men, in whatever rank of life they may have been born, who have inured themselves to endurance by mental and physical exertion, and have honored their Creator and honored their country by

the dignity of their labor. In Europe, those great men who control the affairs of nations, perform and endure an amount of mental labor which would overcome the powers of ordinary men to undertake. The ambitious rivalry between men of the higher ranks, in the old countries, to distinguish themselves in literature or politics, affords a healthful excitement to the mind of those men who are so richly endowed with this world's goods that we would naturally suppose they would only care to while away the time in ease and leisure. But, being freed from any necessity to labor for pecuniary profit, they throw all their energies into the work of the brain, and they commence early in youth to develope their powers by physical exercise and mental labor; and one feature of their ambition is to train themselves to endure hardships and fatigue, not from necessity, of course; but that they may be prepared, in the race for the prize, to quit themselves like men. And yet with all the advantages and appliances enjoyed by these apparently favored sons of earth, there will frequently rise, even in these old countries, where the advantages appear to be all in favor of the wealthy, from humble parentage, men who by their energy and ability will work their way up into distinguished positions of influence, and thereby balance the power between the aristocracy and the common people. Although the influence of wealth does much to secure a seat in the parliament of Great Britain, yet the rivalry of talent, to obtain the position

in that country, is much greater, I may reasonably presume, than we have in this country.

If we look to the United States for examples by which to illustrate the dignity of labor, we will find that in this new world, the rule is so general for officials and men of distinction to rise from the industrial class, that persons unacquainted with the wealth of individuals in that country might suppose there were no very wealthy families from which her great men might spring. But there are families in the neighboring Republic that count their wealth by millions, and yet it is not in the history of the country, as I can recollect, to have furnished a man to fill a very distinguished position from a family of great wealth. They have generally been known in early life for their industrious habits, in the shop or on the farm. Daniel Webster, who is allowed by common consent to have earned for himself the most distinguished honors and the highest character as orator, statesman and diplomatist of any man America has ever produced, was the son of a poor, struggling New Hampshire farmer. He wrote of his kindred, his boyhood, and the old farm, thus: "My Father, Ebenezer Webster!—born at Kingston in the lower part of the State, in 1739—the handsomest man I ever saw, except my brother Ezekiel, who appeared to me, and so does he now seem to me, the very finest human form that ever I laid eyes on. * * * * * " This fair field is before me—I could see a lamb or any part of it. I HAVE PLOUGHED IT, AND RAKED

IT, AND HOED IT, but I never mowed it. Somehow I could never learn to hang a scythe! I had not wit enough. My brother Joe used to say that my father sent me to college in order to make me equal to the rest of the children!"

Do you know at what Washington was engaged, whose memory is honored as the father of a country that has grown to a population of forty millions, and destined to sway a mighty influence among the nations of the globe, when he was called out to lead the armies of the American Revolution, and secure the independence of his country? "He was engaged at agriculture at his favorite seat at Mount Vernon," says his biographer; and I may be permitted to add,—an occupation the best calculated to cultivate an independent spirit, and an honest purpose in the breast of that brave man, who stood by his country in the "darkest hours of her history." It is true, Washington had had a military training and good opportunities, but these were not all that made up the man. That humility which ever gives true dignity to the character of a man; the power of self-control, which ever makes the weakness of man stronger to control others, were cultivated and possessed in a high degree by Washington; and no place could he find where he could better cultivate these virtues than on his farm at Mount Vernon. And when he had served his country faithfully and honestly, he yielded up all his honors to the world, where they belonged, and went back into peaceful retirement, in the pursuit of agriculture, on

his favorite estate, where he remained at peace with all the world, for the most part, the remainder of his days; cultivating the fine graces and virtues of his character, while cultivating his estate, until he was called to give an account before Him whom he had served in carrying out the Divine purposes among the nations of the earth.

I need not weary you by repeating what is so familiar to many, in the early history of those men who have risen from humble circumstances to sit at the head of forty millions of people, and rule a country that has taken its place among nations of first rank in wealth and power; for however much the aristocracy of the world may enviously sneer at such a man as "honest Abe, the rail-splitter" having been elected President of a powerful nation, the honor cannot be rubbed out, by the proud and the haughty, which the lovers of Justice and Mercy have inscribed on the character of honest Abraham Lincoln, who was willing in his youth to split rails with his father, to obtain an honest livelihood, for having wiped the stain of slavery off the character of the American Nation. Even unpopular as the late occupant of the Presidential Chair, Andrew Johnson, was, it is a matter of strong doubt whether any man in the United States, or in the world, could have better managed a nation under such peculiar and trying circumstances as he was placed in when he came into office by the death of Lincoln, or could have checked so successfully the rash measures of an excited House of Representatives and the Senate,

as he did ; and yet President Johnson was a tailor in his youth, and when he married he could not read a word ; and to Mrs. Johnson, his intelligent wife, the honor is due of having taught the young husband, who afterwards became President of the United States, how to read and write. And the very many men who have distinguished themselves in the late American civil war, including General Grant, the President, were attending to their industrial callings and business pursuits when the war broke out ; which has given new proof that great men do not make the times so much as the times make the men.

The present opportunity does not allow us time to show that idleness with a people, or the want of proper and remunerative employment in the industrial pursuits for the people of a country, is often the reason that so many thousands are at the service of ambitious, proud and revengeful rulers, to carry on the dreadful wars that bring so much misery upon so many of the human family. This feature of our subject would, in itself, afford a lengthy discussion ; and we pass on, then, to notice, in conclusion, a few out of the host that come up before our mental vision, in the history of the past and the present, from the various spheres of labor which man has been required to perform, that he might have dominion over the earth and "subdue it," like a cloud of witnesses who have honored the workmanship of the Great Creator, to testify to the truth of the Scriptural declaration, that, "He hath showed strength with his arm ; he hath scattered the proud in the

imagination of their hearts. He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things and the rich he hath sent empty away." Yes, and may I repeat emphatically! "He hath filled the *hungry* with good things and the rich he hath sent *empty away*." Man is not formed of the precious metals with such a brilliant polish that he may be very proud of himself, nor made of gold and silver that he may attach a very high value to his mere existence, without doing anything to make his existence valuable. It pleased the Maker to form us of the dust of the earth and we concede to him the right to know by what laws the creatures of his care should be governed, and by what means their powers should be perfected and developed. It is the constant tendency of man to degenerate, not by going back to the simplicity of primitive life, but by indulging in the excess of pride and fashionable folly; and one of the great works which appears to be carried on in the world by the Diety, is the work of elevating man to the standard of perfection, by means ordained, up to which he was first created.* To do this, the Creator appears, as it were, to go back again to the earth, when occasion requires, and bring up individuals from obscurity, to declare his praise in all the perfection and brilliancy of their gifts; and when these individuals appear on earth's stage, the multitudes that are astonished, and

* The wisdom of Mr. Darwin's theory of the "Descent of Man" is foolishness with God.

that admire so highly, and bestow so much praise and commendation upon the talents that appear to illuminate every one upon whom they shine, forget to look upon such development of genius as the manifestations of the perfection of God's work restored.

Spurgeon, and Puncheon, and Beecher, and others of the sacred calling, whose discourses are read and known of all men, and whose fame extends throughout christendom, were not heirs to titled estates in this world, nor had connection with royal blood, yet their names will descend to succeeding generations, possessed of all the brilliancy they have acquired, when the names Lorne and Louise will be no longer popular with the commercial and business world, to name clipper built ships, articles of fashion, or favorite prize animals.

The Rev. Nicholas Murray, D. D., was a poor Irish boy, forced to leave his own home and his country for America, by the intolerable oppression of the master to whom he was apprenticed as a merchant's clerk; and although the displeasure of his mother, for the course he pursued, was so great as to have him "cursed from the altar" of the church to which he then belonged; yet in America, where he landed with a miscellaneous crowd of Irish emigrants, with only about twelve dollars as all his possession of wealth, he rose to be distinguished for learning, eminent in the ministry, and famous as the author of the letters of "Kirwan," by which he forced Archbishop Hughes of the same church from whose altar "Kirwan" was cursed, when

a poor youth, "to give way to the pressure of public opinion and accept the challenge he had thrown down to him." Elihu Burritt, the learned blacksmith who made himself acquainted with no less than fifty languages, says of himself, in a letter to his friend, Dr. Nelson, in reference to public notice made of himself (Burritt), by Governor Everett,—"Sir, I should esteem it an honor of costlier *water* than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American *working-men* to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of Mind. These are the views and sentiments with which I have sat down by night, for years, with blistered hands and brightening hope, to studies which I hoped might be serviceable to the class of the community to which I am proud to belong. This is my *ambition*. This is the goal of my aspirations. But, not only the *prize*, but the whole course is before me; perhaps, beyond my reach. I count myself not yet to have attained to anything worthy of public notice or private mention; what I *may* do is for Providence to determine." Richard Cobden, whose early death was lamented by all classes of England, and whose name is a guarantee for anything that issued from his pen, wrote,—"your name is the very best in all England to head the list. I say this without compliment, or even views of doing you justice, but simply with an eye to policy. You have so much of established reputation to fall back upon that your

standing with the middle class would not be endangered by a course which might peril the character and endanger the usefulness of most others. You would carry with you the philanthropists and the religious world, or at least neutralize their opposition; and without their aid no *moral* victory can be achieved in this age and country."—Of whom said he this?—Of Earl, Duke, Count, Marquis, Sir or Squire? 'Twas of Joseph Sturge, who begun life only as a farmer. Think of it, young men, think of it!

Time fails me to tell of Carey, the missionary; Allen, the philanthropist; Scott, the Commentator; Herschel, the Astronomer; Murray, the Linguist; Sir Humphry Davy, the Chemist; Benjamin West the painter, and a host of others, who are happy illustrations of the Scriptural doctrine we have already quoted, and may be allowed to repeat again,—“He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things and the rich he hath sent empty away.”

But, if we carry our subject a little further, let us suppose that the Deity looks down upon the intelligent beings of his peculiar care, and sees thousands throughout the different countries, degraded and sunken in drunkenness and debauchery to a state below the inferior animals, by the use of a drink which He never prepared for the use of man. He moves upon the christians and philanthropists to use their powers and influence, to stay the progress of this destroying vice, which brings so much misery to so many of the human

race ; and they commence and carry on the reform in their ordinary manner, trying to picture the evils of intemperance to the world, and arouse the attention of the people to the awful yawning gulf of misery, like the crater of a burning mountain, into which the habitual drinker is fast hastening. But the force of their eloquence is not so strong as the force of habit upon the drinking portion of the communities, and they cannot arouse them with the voice of their appeal, from the charm by which the serpent of intoxication is drawing them to his folds. The moral reform moves slowly on. Great men, so called, in the field of literature, think they are throwing great talent and power of language into the work ; but there are countries and peoples that have not been shaken yet by the power of God, in the gifts of speech and eloquence, as they are bestowed upon man, by him, in their fullness. But a mechanic, in humble circumstances, and unknown to the world, outside of a very limited circle, in the town of Worcester, Massachusetts, who himself had been bitten by the serpent, attended a temperance meeting, where several talented and educated speakers contributed to the object of the meeting by their speeches ; and after the men of letters had used their abilities in picturing the evils of intemperance, with very good effect, it would appear, this mechanic came forward, to bear witness of the thrilling, fearful evils of intemperance. At first, the assembly whispered to each other,—“who is it?” As he proceeded, their attention began to be forcibly

drawn to what the speaker was saying. As he continued, they began to be aroused and astonished. As he farther proceeded, their feelings were being carried away with the power and eloquence of the speaker. As he rose higher in the force of his language, the very men who had been laboring during the evening became chained themselves by their chain of argument, rose still higher, the audience involuntarily leaned forward, with an eager gaze, as if drawn by inspiration; and as he rose still higher and higher in the grandeur and brilliancy of his delineations of the fearful woes of a drunkard's life, and the frightful horrors of his death,—the pen dropped from the reporter's hand; tears dropped from men and women's eyes, and the audience gave forth simultaneously one grand burst of applause, and set the seal upon John B. Gough, the Book-binder, as the prince of Temperance Orators. And I need not tell you what you now know, that this man from obscurity has done more, in both hemispheres, by the indescribable powers of his eloquence, to attract the attention of all classes to this great reform, than any other man that has been engaged in it; and the beauty of it is, this man who can attract thousands, in the old world and in the new, and carry them with him in the majestic flights of his powerful intellect, and hold them spell-bound with his eloquence, by the inspiration of his genius, has crowned labor with the dignity of his incomparable abilities and world-wide renown,—John B. Gough was

a mechanic, and he has attracted the largest audiences of any man in the world ! *

We will suppose again that the Deity looks down upon the children of men, to see if they have cultivated, developed and perfected that sweetest of all gifts, the gift by which our troubled spirits are assuaged, our boisterous passions calmed, our happiest feelings exercised, and by which the angels sung, "Glory to God in the highest, and on earth peace, good will towards men,"—the gift of music,—and he sees that the feathered songsters warble forth their sweetest notes of melody to his praise ; in all the force and beauty of their uncorrupted natures ; but they are his inferior creatures. Where is the voice of man, the noblest work of his hand ? He hears it not in the force and power and sweetness it once possessed. He would that He could see this beauty in His works developed in all its excellency. But man has degenerated through indolence, because he is satiated with plenty ; his powers have become weak, because he courts ease, and is too proud to develope them by labor. The Creator would show them his power in his works in greater perfection. Who will labor to perfect this gift which He has bestowed upon man, if He will bestow it abundantly ? And away in one of

* Since writing the above, I have seen a paragraph in the *Canadian Messenger* stating that Mr. Gough's popularity had not waned in the least, as there were over a hundred invitations to lecture awaiting him on his return from a recent lecturing tour in California.

those distant countries which forms the northernmost limits of its continent—one of those black and icy regions from which the Italians say music and song can never come, a poor family that had struggled hard to overcome stern difficulties, in making an honest livelihood, gave to the world a little girl that was not too proud to elevate, perfect, and strengthen, and develop her uncommon endowments of musical talent by labor; and this little girl resolved to be the *Sweedish Nightingale*. She said: "I will toil on to surmount every difficulty, and honor the gift that has honored me." And she did toil on through discouragements and difficulties, as you may learn by reading her "*LIFE, HER STRUGGLES, and TRIUMPHS*," as written by "*C. G. Rossenberg*," until the land which had given birth to Mozart and to Weber, to Hayden, to Handel, to Beethoven and to Mendelssohn, had set its seal of approbation to her genius, and proclaimed the *Sweedish Songstress* the brightest of the living stars that glow in the firmament of song. Jenny Lynd has dazzled and enthralled the musical world with her vocal genius, captivating all who might hear the marvelous strains of melody which issued from her lips.

But who is that bright luminary in Scottish literature that so effectually, and with so much honor to his name, combined the working-man and the scholar? It is *Hugh Miller*, than whom no man has ever demonstrated to the world more clearly, by his character and brilliant attainments, the dignity of labor. That

poor stone mason could work hard, and fare scantily, and sleep in barracks that we would hardly think fit for our cattle to be kept in, and yet educate his mind all the while, by reading books during his leisure hours, and studying the "footprints of the Creator" in the formation of the Earth, while at work in the quarry.

Time will not allow me to dwell upon the man I do so much admire, it is enough for me to say that Hugh Miller was a whole man ! and his name now shines in Scottish literature as one of the brightest men that any country has ever produced ; and I cannot better conclude this lecture than by quoting what this brilliant author wrote, after he had been acknowledged by the literary world as among the brightest stars that had risen in the intellectual heavens, in the nineteenth century, as a tribute to that labor by which he made himself a man. Speaking of his early days, he says : "That best and noblest of all schools, save the Christian one, in which honest labor is the teacher,—in which the ability of being useful is imparted, and the spirit of independence is communicated, and the habit of persevering effort is acquired ; and which is more moral than the schools in which only philosophy is taught, and greatly more happy than the schools which profess to teach only the art of enjoyment. Noble, upright, self-relying Toil ! Who that knows thy solid worth and value would be ashamed of thy hard hands and thy soiled vestments, and thy obscure tasks,—thy humble cottage and thy hard couch, and

homely fare! Save for thee and thy lessons, man in society would every where sink into a sad compound of the fiend and wild beast; and this fallen world be as certainly a moral as a natural wilderness."

"Labor is rest—from the sorrows that greet us;
Rest from all petty vexations that meet us;
Rest from sin-promptings that ever entreat us;
Rest from world-syrens that lure us to ill."

